

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“And now, whoso readeth, let him understand; he that hath the scriptures, let him search them, and see and behold if all these deaths and destructions by fire, and by smoke, and by tempests, and by whirlwinds, and by the opening of the earth to receive them, and all these things are not unto the fulfilling of the prophecies of many of the holy prophets.” BOOK OF MORMON, 3 NEPHI 10: 14.

No. 28, Vol. 91

Thursday, July 11, 1929

Price One Penny

SEARCH THE SCRIPTURES*

ELDER JAMES E. TALMAGE

THE WORD “SCRIPTURES,” signifies sacred records, or writings that are held to be sacred by any distinct body of people. The books so accepted or esteemed by Christendom are distinctively known as the Holy Scriptures, with which designation the term Holy Bible is generally accepted as synonymous. It is interesting to note that the word “scripture” occurs but once in the Old Testament (Daniel 10: 21) wherein a heavenly visitant said to the many by way of promise and encouragement: “But I will shew thee that which is noted in the scripture of truth.” The fact of there being but this single mention is of little significance—a mere matter of translation—as the equivalent of the term occurs hundreds of times in such expressions as “the Law”, “the Law of the Lord,” the “Law of Truth,” and many others.

GROWTH OF THE OLD TESTAMENT

The Pentateuch, literally meaning five books, and commonly known to us as the Five Books of Moses, was written in a large part by Moses or under his immediate direction. As to part if not all of this record we read: “And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.”

*Address delivered over Radio Station KSL, at Salt Lake City, Utah, U.S.A., on Sunday evening, February 24th, 1929.

In thus committing "this law," to the Priests and Elders, Moses gave commandment that it be read to assembled Israel—men, women and children, together with the strangers sojourning with them—every seven years. "In the solemnity of the year of release, in the feast of tabernacles." (See Deut. 31:9, 10). Moreover, Moses had been shown in prophetic vision that after the Children of Israel would have become established in the Promised Land, they would clamour for a king to rule over them; and the prophet directed and made it a part of the scripture he was writing, that the prospective king should have "a copy of this law," whereby to be instructed and guided throughout his reign.

Joshua, who was divinely set apart to follow Moses in administering some, though not all, of the functions pertaining to the holy Priesthood, made record of the Lord's dealings with the people and of further commandments given unto them. "And Joshua wrote these words in the book of the law of God," thus adding to the scriptures given unto Israel. (See Joshua 24:26).

ADDITIONS TO SCRIPTURAL RECORDS

Three centuries and a half after the time of Moses, when the theocracy had been replaced by a monarchy, Samuel, the prophet, wrote of the change "in a book, and laid it up before the Lord." In such way the Law of Moses was augmented by later authoritative records. From the writings of Isaiah we learn that the people had access to the Book of the Lord; for the prophet admonished them to seek it out and read it. (See Isaiah 34:16). It is evident then that in the time of Isaiah the people had a written authority in doctrine and practice. We learn further that during the sixth century B.C., Hilkiah the priest, who by the way, was the father of the Prophet Jeremiah, found in the temple, a book of the Law of the Lord.

During the fifth century B.C., Ezra the prophet lived, and to him, jointly with Nehemiah and members of the Great Synagogue, is attributed the work of unifying and compiling the books of the Old Testament, with which compilation the writings of Ezra and Nehemiah were incorporated. A century later Malachi added his record, virtually closing the Old Testament canon. Of the period between the close of Malachi's writing and the birth of Christ, nearly four hundred years, we have no scriptural account, and are therefore left to what, in the light of the opening chapters of the New Testament, appears to be a rational inference, that the Jews continued their usual order of life in accordance with their varying degrees of devotion to the Mosaic Law.

So it is evident that the Old Testament grew with the successive writings of authorized and inspired scribes from Moses to Malachi, and that its compilation was a natural and gradual process, each addition being deposited, or, as the sacred record gives it, "laid up before the Lord," in connection with the

earlier scrolls. Undoubtedly there were known to the Jews many other books not included in our present Old Testament; for references to such are found in the scriptures as we have them, these references plainly indicating that some of the books so cited were held as authoritative. The recognized genuineness of the Old Testament books is attested by the references in the later to the earlier writings, and by the many quotations or citations occurring in the New Testament. Over two hundred direct references of this sort have been listed, and in addition to these numerous references less direct allusions occur.

OLD TESTAMENT CITED

What has been said thus far may be considered as introductory to our main theme, or, otherwise, as a demonstration of the important fact that at the time of our Lord's ministry in the flesh and thence onward throughout the entire period of the apostolic ministry, the people had access to a voluminous body of scripture, comprising the direct word of the Lord and many inspired writings extending back to the beginning of human history, as scripturally recorded. That the Old Testament was accepted by the Lord and by the Apostles as scripture in fact, is conclusively demonstrated by their numerous citations thereof. Early in His ministry, on the occasion of His first sermon in the little synagogue at Nazareth, in His home town, Jesus quoted ancient scripture, and aroused a murderous hatred in some of His hearers because of His declaration that the scripture He had read to them was then and there in process of fulfilment. The circumstance is of such interest and importance as to warrant our taking time to review it in brief.

It was on a Sabbath day, and Jesus attended the synagogue service as was His wont. Many times as boy and man He had sat in that house of worship, listening to the reading of the law and the prophets, and to the commentaries or Targums relating thereto, as delivered by appointed readers; but now, as a recognized Teacher of legal age, 30 years, He was eligible to take the readers' place. On this occasion He stood up when the service had reached the stage at which extracts from the prophetic books were to be read to the congregation. The minister in charge handed Him the roll, or book, of Isaiah. He turned to the part known to us as the sixty-first chapter and read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord." (Luke 4: 18, 19; compare Isaiah 61: 1, 2). Handing the book back to the minister, He sat down.

It was allowable for the reader to make comments in explanation of what had been read; and in doing so it was customary for

Him to sit. When Jesus took His seat the people knew that He was about to expound the text, and "the eyes of all them that were in the synagogue were fastened on him." The scripture He had read was one recognized by all classes as specifically referring to the Messiah, for whose coming the nation waited. The first sentence of our Lord's commentary was startling; it involved no laboured analysis, no scholastic interpretation, but a direct and unambiguous application: "This day is this scripture fulfilled in your ears." His further remarks aroused their wrath, which developed into furious rage, so that they took Him by force to the brow of a nearby hill from which they intended and attempted to hurl Him to His death. But His hour had not yet come: He passed through their midst and went His way.

SCRIPTURES MUST BE FULFILLED

From the numerous instances of our Lord's application of scriptures earlier than those created by His own utterances, let us select a few. Following His impressive story known to us as the parable of the vineyard, a very short colloquy ensued, and of those who had answered one of His questions He made further inquiry: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?" (Matt. 21: 42). There may be a tinge of reproof in His question: "Did ye never read in the scriptures?" inasmuch as the subject matter is set forth in both Isaiah and the Psalms.

In meeting a sinister question put to Him by the Sadducees, in which they had referred to what Moses taught, and had then asked with respect to a certain woman, as to whose wife she shall be in the resurrection, He answered these proud professors of the law: "Ye do err, not knowing the scriptures, nor the power of God." (Matt. 22: 29). When answering the angry Jews, who were aroused because He called Himself the Son of God, He quoted to them a passage in point, adding thereto "and the scripture can not be broken." (John 10: 35). This last utterance is quite in line with the many instances in which our Lord declared that certain events had to be brought about that the scripture might be fulfilled. Thus, in reference to His then impending death, amidst the scenes of His betrayal, Jesus addressed Himself to Peter, who had essayed to meet violence with violence by using his sword, and added: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" In a succeeding verse we read with respect to the same scene: "But all this was done, that the scriptures of the prophets might be fulfilled." (Matt. 26: 53-56).

On the day of His resurrection, when He joined the two way-

farers in their walk to Emmaus, He reasoned with them on the events over which they sorrowed so deeply, and showed them how uninformed they were, as shown by their slowness of heart to believe all that the prophets had spoken: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24: 27).

Among the most important references made by Jesus Christ to the scriptures, is one combined with solemn admonition together with affirmation as to the deep meaning of sacred writ as it then existed. By way of explanation, invitation and instruction as to the means by which they could displace their wilful ignorance with knowledge of supreme worth, He said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39).

In language so plain as to involve no interpretation, He made one declaration after another to the effect that the scriptures must be fulfilled, and directed the attention of His disciples to the events then taking place, or of but recent occurrence, whereby the scriptural predictions of old were brought to full realization.

PROPHECY IS INSPIRED PREDICTIONS

The Acts and the Epistles are rich in references to Old Testament scriptures, which in many instances involve long extracts, with copious comments, sometimes comprising a retelling of the ancient story in the language of the later time. The Apostles laid emphasis on the certainty of the fulfilment of scripture. In this connection one may ask: Does prophecy and its fulfilment bear to each other the relationship of cause and effect? Are predictions made and scriptures written wholly and solely that they may be later fulfilled, and the affairs of men be so overruled, events made to occur and things to happen, for the sole purpose of making good what some prophet spoke or wrote hundreds or thousands of years ago? No!

Rather let us say that inspired predictions are made through the foreknowledge of God, who sees and knows what will be and speaks through His oracles all that is best for men to know concerning the future. God is no wizard, soothsayer, or foreteller of events that may or may not come to pass. With respect to both the Father and the Son it is written: "Heaven and earth shall pass away: but my words shall not pass away." (Luke 21: 33). Centuries before this declaration was made by Jesus of Nazareth, then in the flesh, the Lord spoke through His prophet Isaiah, saying: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. . . . So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in

the thing whereto I sent it." (Isa. 55: 8-11). Divine prophecy, therefore, is spoken and enshrined in scripture, not merely that here it may be fulfilled in the appointed time and way, but that it may serve as a guide unto man, interpreted perhaps by later prophets, and carrying with it the assurance that it shall be fulfilled.

Our Lord's admonition: "Search the scriptures," points the way whereby we may the better understand, perhaps to the extent of establishing our right to salvation in the kingdom of God, the divine plan as already worked, as it is now in process, and as it shall assuredly reach consummation.

THE BIBLE INSUFFICIENT

As already set forth, the "Holy Scriptures" are commonly understood to be the "Holy Bible"—that, and nothing more! Some religious denominations go to the extent of asserting that the Bible as we now have it contains all the books that have ever been written through divine revelation, or by such direct inspiration from the Lord as to make them specifically His word, and yet further declare that the Bible has never been supplemented nor can ever be by other scriptures! Such a thought is astounding to one who has learned the letter and imbibed the spirit of the Holy Scriptures; for these tell us that the knowledge of the Lord shall be given by degrees, precept upon precept, line upon line, here a little and there a little. (See Isa. 28: 10-13). To deny the possibility of additional scripture being given to man is to deny the continuance of divine revelation, which many do, and so declare that the voice of the Lord is silenced, His tongue stilled, His ears heavy that He can no longer hear, and His arm shortened so that He cannot save.

Those who deny the power of God to give further scripture unto His people, to reveal Himself as He has revealed Himself in the past, are prone to quote with gross perversion of meaning, certain scriptural passages to sustain their heresy. For example, the words of John the Revelator with which he approaches the close of his book are these: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22: 18, 19).

To apply these sayings to the Bible as it was afterward compiled is wholly unjustified, for John did not write his book as the concluding section of any such compilation of the scriptures as we now possess in our Bible. John was referring to his own prophecies, which, having come to him by revelation, were sacred; and to alter such by omission or addition, would be to change the words of God. The sin of altering any other part of

the revealed word would be equally great. Moreover, in this oft-quoted passage, no intimation is given that the Lord may not add to the word therein revealed; the declaration is that no man may change the record and escape condemnation. A similar injunction against altering the message of divine command was uttered by Moses, over fifteen centuries before the date of John's writings, and with a similarly restricted application. (See Dent. 4: 2; 12-32).

FULL GOSPEL DOCTRINE TAUGHT

Another alleged objection to later, even modern, revelation, is offered in Paul's words to Timothy regarding the scriptures "which are able to make thee wise unto salvation," and which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly (i.e. thoroughly) furnished unto all good works." (2 Tim. 3: 15-17.) The remarks of the Apostles to the Elders in Ephesus are quoted with the same intent: "Ye know. . . how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. . . For I have not shunned to declare unto you all the counsel of God." (Read Acts 20: 17-27).

It is argued that if the scriptures made known to Timothy were all-sufficient to make him "wise unto salvation," and "perfect, thoroughly furnished unto all good works," the same scriptures are sufficient for all men to the end of time; and that if the doctrines preached to the Ephesian Elders represented "all the counsel of God," no further counsel is to be expected. In reply, it is perhaps sufficient to say that the objectors to continued revelation who defend their nonscriptural position by strained interpretation of such passages, if consistent, would be compelled to reject all revelation given through the Apostles after the date of Paul's utterances, including even the Revelation of John.

Those who oppose the doctrine of continual revelation from God, between God and His Church, on the ground that the Bible is complete as a collection of Holy Scriptures, and that alleged revelation not found therein must therefore be spurious, may profitably take note of the many books not included in the Bible, yet mentioned therein, generally in such a way as to leave no doubt that they were once regarded as authentic. Among these extra-Biblical scriptures are the following: Book of the Covenant (Exo. 24: 4); Book of the Wars of the Lord (Num. 21: 14); Book of Jasher (Josh. 10: 13, and 2 Sam. 1: 18); A Book of Statutes (1 Sam. 10: 25); Acts of Uzziah, written by Isaiah (2 Chron. 26: 22); Missing Epistles of Paul (1 Cor. 5: 9; Eph. 3: 3; Col. 4: 16); Missing Epistle of Jude (Jude 3); Prophecies of Enoch (Jude 14); and many others.

(Continued on page 441)

THURSDAY, JULY 11, 1929

EDITORIAL

ETERNAL TIES

MARRIAGE and parenthood are two of the most sacred ties which unite human souls. Both are in harmony with God's first law to man—"Multiply and replenish the earth." Both were meant to be eternal, for the Lord gave that first law before Adam transgressed, before death was known. Yet into the joy and happiness of wedded bliss, into the peace and comfort of family life in the world to-day, comes the sorrowful phrase: "Until death doth you part."

What power the destroyer has been given over humanity! Death is no respecter of persons. Husbands are separated from wives by its stern decree; children are torn from their parents by its unyielding edict. To death, no human, man-made bonds are sacred. No matter how strongly knit in love and faith those tender relations may be, death severs all by one fell stroke.

The Lord's law of marriage is perfect. He gave Eve to Adam forever—there was no mention of death. Their marriage reached from eternity to eternity, full and complete. But through the world to-day that bond no longer spans the gulf of the grave. Through disobedience to God, by denying His power and Priesthood, men have broken their covenants, changed divine ordinances, and given death power to rend the most vital of human relationships—marriage and parenthood.

Through modern revelation, Jesus Christ has declared marriage to be for the uniting of men and women "for time and for all eternity", to "multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified."

That these twin ties, marriage and parenthood, shall continue both through time and through all eternity, the Lord has restored to men in this dispensation, power to bind and seal on earth and in heaven. He has given to His chosen servants the holy Priesthood, and has said to them:

"I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time. And verily, verily, I say unto you, that

whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens."

To-day, eternal marriage exists in the earth. The Latter-day Saints have reared temples to their God, wherein sacred ordinances are performed: Where the holy bonds of matrimony are sealed by the Spirit of Promise, to bridge the stream of years and the power of death; where children are sealed to their parents; where the units of family life are bound together, linked up in one great chain of love and peace, from our father Adam to the present generation. Death is relinquishing its power; the Spirit of the Lord is healing the wounds the destroyer has caused, and is once more teaching men the true meaning of marriage and parenthood.

These sacred laws, bonds and obligations given by the Lord to His children, are eternal. When men break their covenants with the Lord and try to substitute man-made ordinances for those divinely established, they fail. Marriage and parenthood, given by the Lord, are lasting—they shall never lapse nor die!

WESTON N. NORDGREN

SEARCH THE SCRIPTURES

(Concluded from page 439)

Is scripture to be considered a thing wholly of the past? Is it unreasonable to look for additional light and knowledge? Shall religion be the one department of human thought and effort in which progression is impossible? What would we say of the chemist, the astronomer, the physicist, or the geologist, who would proclaim that no further discovery, or revelation of scientific truth, is possible, and that the only occupation open to students of science is to con the books of bygone times and apply the principles long ago made known, with the assurance that none others shall ever be discovered? The chief motive impelling to research and investigation is the conviction that to knowledge and wisdom there is no end. We affirm that all wisdom is of God, that the halo of His glory is intelligence, and that man has not yet learned all there is to learn of Him and His ways. We hold that the doctrine of continued revelation from God is not less philosophical and scientific than scriptural.

Against the sacriligious denial of divine prerogatives and power in revealing His mind and will through His prophets, the Lord Himself has proclaimed His edict in words of piercing import: "Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!" (Book of Mormon, 2 Nephi 28: 29; see also verse 30. And further: "Deny not the spirit of revelation, nor the spirit

of prophecy, for wo unto him that denieth these things." (Doctrine and Covenants 11: 25). Concerning prophecy, of which scripture is the record, Peter declared: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1: 21).

As late as November, 1831, the Lord spoke through Joseph Smith the Prophet regarding those who had been ordained and commissioned to preach the Gospel of life and salvation, saying: "And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (Doctrine and Covenants 68: 4).

The Bible in its original form, in modern versions so far as correctly translated, comprises part of the divine revelations given unto man, and to this extent is the Word of God. Without it, mankind would be in a pitiable state. Nevertheless, there are other scriptures already published and yet others are to come. Amen.

THE VOLUNTARY NATURE OF TITHING

THE PERVERSION of the principle of tithing during the Christian centuries is one of the strong evidences of the Great Apostasy from the doctrines of the Lord Jesus Christ.

In ancient Israel the Lord's tithing was given to the priestly tribe of Levi, which had received authority from the Lord to use it. Neither judge nor king of Israel could or did receive tithes. Moreover, no temporal ruler could or did make laws either for the securing or disposition of tithing. The law was given by the Lord and could be modified only by the divine Voice. There was always a distinct segregation between temporal and spiritual power in the domain of religion.

The Gospels do not make any specific reference to tithing, but Jesus Christ, who came "to fulfil all righteousness", to fulfil the whole law, exhorts His hearers to give, and fully, of one's self and of one's property—that is the higher law of which tithing is only a part. Thus he said: "Sell all that thou hast and distribute unto the poor"; "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." "Give, and it shall be given unto you," and so forth. He reinforced the principle of tithing by teaching that to share all that one has with his neighbours is the ideal towards which mankind should strive. The amelioration of poverty was especially set forth as a duty of man.

The early Christians undertook to practice the law of consecration or the United Order. They "were of one heart and of one soul: neither said any of them that ought of the things which he

possessed was his own; but they had all things common." Neither was there among them any that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the Apostles' feet; and distribution was made to each, according as anyone had need.

Soon, however, human frailty made the practice of the law of consecration infeasible among some of the Saints. Wherever this occurred, the lesser law, that of stated offerings, including tithing, was substituted. The writers of the New Testament in the fragments of their writings preserved for us, frequently urged upon the people the necessity of giving for the support of the poor and the maintenance of the Church. Regular offerings were enjoined as shown by the words of Paul. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Throughout the first days of Christianity the offerings made for sacred purposes were always distributed by the authorized Priesthood of the Church.

Little history remains of the first century after the death of Christ's Apostles. However, the earliest writings of the Christian Fathers, dating back to about 200 A. D., make mention of tithing as an established practice. For example, Origen, the father of the early Christian commentators, after a long discourse on the necessity of giving first-fruits and tithing declares: "These things we have said, claiming that the law of first-fruits of fruits and cattle ought to stand even according to the letter." From that time it is certain that as Christianity spread over the earth the law of tithing was taught to the churches. Practically all of the early Christian writers make mention of the principle.

The insidious and perverted spirit which led to the Great Apostasy soon discovered in the law of tithing a field for its operations. Leaders of the Church, holding the Priesthood, forgot their sacred duties, became covetous, and began to appropriate the offerings of the people to their own personal uses. Councils of Churchmen set up rules and regulations not sanctioned by the scriptures, for the payment of tithes and for church ceremonies and ordinances. As the wealth of the bishops grew their pride increased. As one principle had been violated another might be misused. Thus by slow degrees the truth of the Gospel became corrupted and the Apostasy became more complete.

The people, however, observing the misuse of their offerings and the loss of spiritual power among their leaders, slackened in their devotions; the priestly leaders could punish the offenders only by excommunication, which did not restore the lost wealth; so they resorted to a complete perversion of the principle underlying the law of tithing. The temporal leaders, such as kings, were appealed to for help, and civil laws were passed, compelling the people to pay tithing for the support of the churches. This union of Church and State for improper purposes began about

700 A. D. and has continued in many countries throughout the many centuries, even to our day.

Great Britain is one of several examples of such perversion of the title. It is very certain that the practice of tithing was followed among British Christians as early as 445 A.D. Three hundred years later the kings began to pass laws compelling the people to pay tithes. From time to time, thereafter, laws were passed determining how the tithes were to be paid, how much from fields or flocks or business. The collection of tithing became a matter of State concern. Countless squabbles and misunderstandings concerning tithing occurred among bishops and vicars, Parliament and Church; and kings, notably Henry VIII, were charged with robbing the Church. The evil effects of such a union of Church and State clouded the true purpose and spirit of the title, though it remained on the statute books. It could not be otherwise. The foremost purpose of the law of tithing is to subject the human will to divine law, but it must be a voluntary subjection. Tithing must be given because the man is convinced that it is God's law and because he desires to be in harmony with the will of his Maker. Obedience to any divine law through civil compulsion has no spiritual value. "My son, give me thine heart, and let thine eyes observe my ways." Only when a person's whole being is thus turned to the Lord, does he hold full communion with heavenly things. Only then can he expect the reward which has been promised the obedient and the faithful, the reward spoken of by Malachi with respect to tithing—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed."

It is a law of the Lord that men shall give one-tenth of their increase into the keeping of His Priesthood for use among the poor and needy and for the maintenance of the Church. But it must be a freewill, voluntary offering. No force must be used, only persuasion under the guidance of brotherly love. Those who fail to obey the commandment gradually lose the living spirit of the work of God; they withdraw from Church activities, and as they lose contact with the life-giving, joy-bearing Spirit of God, they settle down into gloom and unhappiness. The person who pays tithing is the one who gains most.—W.

"ANY PERSON who is exalted to the highest mansion (in the kingdom of God) has to abide a celestial law, and the whole law too."—JOSEPH SMITH.

"IN MY NAME THEY SHALL HEAL THE SICK"

ELDER HAROLD K. RICHMOND

RECENTLY Elder D. Ross Urie and myself visited the family of Mrs. Sarah Guthrie, of 84 Scott Street, Perth, Scotland, to notify them of a meeting shortly to be held. While there we were told of the illness of one of the children. The child had been confined to her bed for five weeks, and during the few days previous to our visit had not partaken of food, nor had she any desire so to do. As we looked upon her, she seemed almost lifeless—a very sick child indeed.

We did not offer to administer to her at that time, not knowing the will of the parents in this matter. We felt greatly concerned about the child, however, and upon returning to our lodge, we made her case a matter of prayer before the Lord.

The next day being Sunday, President William F. McKelvey visited us by invitation, and spoke at our evening meeting. Following the service, he informed us that the mother of the child had asked us to visit at the sick-bed that evening. This we did, and after conversing with the parents, we offered our faith and prayers in behalf of the child. We had no consecrated olive oil with us, so we were unable to administer to her, but we united with the family in prayer for her recovery, and gave her a blessing.

On the morrow we returned, according to the desire of the parents, with consecrated oil, and administered to the child. We were happy to see an improvement in her condition over the night before, and were told she had partaken of some nourishing food. When we returned to our lodge, we again made her case a matter of prayer, and exercised our faith in her behalf.

It was indeed pleasing to us, upon our visit Tuesday morning, to see the child sitting up in bed. While she was still very weak, her condition was greatly improved, and she was able to partake of the proper food.

At a subsequent visit, we were informed that the family doctor was very surprised and delighted with what had taken place. He confided that the child had been dangerously ill, and that she had had almost no chance to recover.

The child is now well on the road to complete recovery and we feel that this incident, manifesting the power of the Lord in her behalf, is worthy of proclamation to the world, as another of many witnesses that the holy Priesthood of God is active in our midst to-day.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up." (James 5: 14, 15).

These same blessings promised in the New Testament are also promised in these days in modern revelation. (Doctrine and Covenants 121:98; 84:68; 66:9; 42:43, 44). The Priesthood is given to men now as it was in the time of Christ, for the welfare of all who seek to do His will.

ONE HUNDRED MILES OF "MORMONISM"

THE MISSIONARIES of the Danish Mission met in Copenhagen at the call of President Joseph L. Petersen, during the first week in June. Many of them walked from their fields of labour to attend the gatherings in Copenhagen. On the way they tracted, held street meetings, and otherwise bore witness to the restoration of the Gospel. The following report in rhyme was written by Elder Seth J. Larsen, of Stirling, Canada, while walking with seven other Elders of the Aarhus District from Fredericia to Copenhagen. There is one verse for each day of the journey.

In the year of nine and twenty,
 In the smiling month of May,
 From the cities of old Jylland
 On to Copenhagen gay,
 With the sense of Duty calling,
 Like the Bible men of old,
 Came eight sturdy missionaries
 With the Gospel to unfold.

They were calling on the people—
 Calling on the rich and poor—
 Telling of the blessed Gospel
 Now to earth again restored.
 And they bore their humble message
 To the people on their way,
 And they asked the Lord to bless them
 When by chance they slept on hay.

Though the roads were hot and dusty,
 And their feet were often sore,
 Yet they truly loved the Gospel
 They had brought from Zion's door;
 And their time was given freely
 To the people of the land,
 When a chance was to them given
 To explain the Gospel plan.

O, they met in Frederica,
 And they tracted over Fyn;
 Then they traveled on to Sjælland
 With their whistle and their grin;
 And at night they would assemble
 And their testimonies bear
 To the people who would listen
 As they stood upon the square.

And at night their knees they bended
 Just to thank the Lord in prayer ;
 Him they asked for every blessing ;
 For His guiding Spirit there,
 That they might come safe and soundly
 And be strong and well next day,
 That they might go on their journey
 In their efforts souls to save.

When they came to Copenhagen,
 And their journey it was through,
 There they met with all their brethren ;
 To their mission they are true.
 O, the Aarhus boys are plucky,
 And their District, it is, too ;
 And though trials beset their pathway
 They will come up smiling through !

SETH J. LARSEN

STORY OF "MORMONISM" PRESENTED

AN INVITATIONAL APPOINTMENT to present the doctrines of "Mormonism" at the Merseyside First College of Psychic Science and Spiritual Unfoldment, at Marine Villa, Crosby Road, North Seaforth, was filled on Sunday, June 30th, by Elders Weston W. Taylor and Weston N. Nordgren, of the European Mission office, Liverpool, and Brother Alex Gardner, of the Liverpool Branch.

The invitation was extended by Nurse Sketchley, (Mrs. D. H. Sadler) who was in charge of the institution, and the reception provided by her for the missionaries, was most cordial. We extend to her our sincere thanks and appreciation. After the introduction of the chairman, Mr. Morgan, the entire meeting time was turned over to the visitors. Elder Taylor took charge, outlining the restoration of the Gospel in a forceful manner, and conducting the service in typical "Mormon" style. Elder Nordgren spoke on the Book of Mormon, telling its history and giving evidences of its authenticity. Brother Gardner assisted at the organ. One of the features of the evening was a duet, "We Thank Thee, O God, For a Prophet," by Elders Taylor and Nordgren. Nurse Sketchley commented on the remarks of the missionaries at the close of the service.

After the meeting, literature was distributed, and pamphlets, copies of the Book of Mormon and other Church works sold. All in attendance seemed greatly pleased to make the acquaintance of the missionaries and to hear their doctrines. The Spirit of the Lord was present in rich abundance and the people were manifestly impressed with the message presented. We are grateful for such opportunities.

FROM THE MISSION FIELD

Doings in the Districts: *Birmingham*—On Saturday, June 22nd, the Bee-Hive organizations of the Handsworth, Sparkbrook and Kidderminster Branches enjoyed a ramble to Clent Hills, where they visited Lord Cobham's estate. The trip proved both educational and recreational.

A social and Swarm night program were given on July 1st, by the Handsworth Bee-Hive girls. Twelve girls graduated from the rank of "Builders of the Hive" to that of "Gatherers of the Hive." Appropriate emblems were presented by Branch President John M. Joseph.

Liverpool—At a baptismal service held on June 29th, at the Burnley Baths, ten persons were baptized by Elder Ernest A. Hall, and were confirmed by President Joseph S. Savage, Elders Clarence V. Bigler, Spencer A. Harris, Roy Allen, Marion S. Johnston, Edward E. Drury, Lester H. Belliston, William O. Tolman and Francis E. Stock.

The Blackburn Branch held a successful social on June 29th.

Scottish—On Monday, June 17th, missionaries in the Scottish District opened up their summer work in Stonehouse and vicinity. Over ten thousand people, who had never heard the message of "Mormonism" were reached through personal contact with the missionaries. The "invasion"—as the papers termed it—concluded with a hall meeting in Stonehouse, on June 21st, which many new-found friends attended.

At a baptismal service held at Forrestfield Loch, near Airdrie, Scotland, four persons were baptized by President William F. McKelvey and Elder Roland G. Manning, and were confirmed by Elders D. Ross Urie and Harold K. Richmond.

Sheffield—At a baptismal service held in the Latter-day Saints' Chapel, at Pitsmoor, on May 30th, three persons were baptized by Elder Louis S. Leatham and confirmed by Elders Raymond H. Swenson, George W. Linford and local Elder Samuel S. Gratton.

CONTENTS

Search the Scriptures	433	One Hundred Miles of "Mor-
Editorial: Eternal Ties	440	monism"
The Voluntary Nature of Tith-		Story of "Mormonism" Pre-
ing	442	sented
"In My Name They Shall Heal		From the Mission Field
the Sick"	445	

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF

LATTER-DAY SAINTS IN GREAT BRITAIN